

ness, and every attempt to moderate it, on the part of the Calvinist theologians, supported by the Lutheran Calixtus, made shipwreck on Lutheran intolerance and arrogance. Theology became more and more a mechanical science. The Scriptures were used merely to prove the confession, and the confession practically superseded the Scriptures. Not only was freedom of thought shackled ; the spirit and power of the Bible itself were held in bondage by the arrogant exponents of confessional theology.

SOURCES.—Luther's Briefe, edited by De Wette, particularly vols. iii. to v. (1827-28), with Supplement by Seide-mann (1856); Die Reformatorischen Schriften Luthers, edited by Zimmermann (1846-49), especially the Warnung an seine lieben Deutschen (1531); Bezold, Geschichte der Deutschen Reformation (1890); Janssen, History of the German People, vols. v. and vi. of the English translation (1903). These two authors represent the Protestant and Catholic points of view respectively. Moeller, History of the Christian Church, vol. iii., edited by Kawerau, English translation by Freese (1900); Schaff, History of the Church —the German Reformation (1888) ; Pollard, Chapters on the German Reformation, in vol. ii. of Cambridge Modern History; Stubbs, Lectures on European History, edited by Hassall (1904); Beard, The Reformation (1883); Armstrong, Charles V. (1902); Richard, Melancthon (1898).